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THE CHARACTERISTICS OF HOMŒOPATHIA.*

It is one of the most singular traits of human conduct that nearly all the innovations in science, which have originated in the experimental form of research, have been opposed by a persecuting spirit. But at the same time, that Society has tolerated the infliction of every species of injury upon the authors of such innovations, from the stake, the torture, and the dungeon, of the ancient and middle ages, to the busy calumnies of modern times, the public reverence for truth has been vindicated by the care, with which the details of the origin and development of such innovations have been preserved, as also by the enduring respect for their authors, which has risen from the ashes of the persecutions they have suffered.

Though medicine does not, like theology, astronomy, and political science, exhibit its martyrs to the fiercer forms of persecution, yet have the projectors of the few actual reformatations in the art of healing been sufficiently maltreated to shew that its history forms no exception to the general rule. The first impulses to order and progress in our art, brought down upon Hippocrates the virulence of the medical priesthood of his day. The next serious innovator, the immortal Harvey, suffered a lasting and severe personal hostility from his colleagues; and the birth of the beautiful and nearly perfect science of surgery was

* The Editors of this Journal have preferred this form of the title of the system of Hahnemann, to that used by some English writers on the subject. Dr. Gram, who published the first work on the subject which has appeared in English, (a translation of Hahnemann's *Geist der Homœopathischen Heillehre*) uses the Latin form. We have a precedent in the general adoption of "neuralgia" instead of neuralgy.

accompanied by a cruel war upon the barber-surgeons of Paris, which lasted more than a century.

I. The first characteristic of Homœopathia is furnished to the most casual observer in the fact, *that it awakened on its earliest appearance the most rancorous opposition from the German medical faculty.* This opposition took the form of personal hostility towards its founder, the renowned and talented Hahnemann, and taking advantage of obsolete laws conferring upon apothecaries a monopoly in the preparation of drugs for the use of physicians, added the weight of criminal laws to the grossest calumnies.

Homœopathia has constantly endured, from the first hour of its announcement to this time, all the forms of persecution which the improved state of civilized usages would permit its opponents to inflict. In this respect it is distinguished from all the modern theories of medicine. Boerhaave, Van Helmont, Stahl, Cullen, Brown, Darwin, Rasori, Broussais, and all the other modern leaders of sects, have been opposed with a mildness and respect wholly unknown to the innovations of Hippocrates, Harvey, the Parisian fathers of surgery, and of Hahnemann.

II. The second characteristic is, *that Homœopathia has advanced slowly and regularly in the face of universal opposition.* The wildly erroneous hypotheses of Stahl, Cullen, Brown, and Darwin, and hundreds of minor inventors have taken almost instantaneous hold on the attention and faith of the medical profession, and have each, for its brief hour, held almost universal control over the institutes of the art. Whilst Harvey and Hahnemann had to wait out each their period of thirty years, before they saw the influence of their discoveries in the practice and literature of medicine.

The discovery of the circulation of the blood, being but one uncomplicated proposition, was finally adopted with a rapidity which cannot be looked for in the progress of Homœopathia, as the latter, though resting mainly on one pure proposition (*similia similibus curentur*), includes many minor theses of great importance, against which the special pleadings of the opposition will undoubtedly suffice to protract the discussion to a much longer period than that required for the complete triumph of the Harveian theory.

This method, which disclosed the Homœopathic law to its indefatigable projector, furnishes us innumerable confirmations of the great maxim, "*similia similibus curentur*," from the records of all past and

passing medical experience. It was adopted in order to produce an experimental, instead of a hypothetical basis for the practice, and though this and much, very much more has been accomplished by it, yet followed out, as it undoubtedly will be, by future generations, we cannot doubt that it will ever be a most powerful means for perfecting the art of mitigating human suffering, and also for advancing the science of psychology.

III. The most prominent trait of Homœopathia, that from which it derives its name, is the proposition, *that a medicine is remedial only of such symptoms or sufferings as are very similar to those it is capable of producing in the healthy human body*; and that to remove a disease by a medicine, it is necessary that such a one be applied as includes within its list of symptoms, the entire group of symptoms characterizing the disease to be removed. Homœopathia further requires that the remedy thus chosen, shall be given alone, unmixed with any other drug, and in such dose as experience has shown to be requisite to the production of a slight and safe but perceptible aggravation of the malady to be cured. The existing methods denominated by Hahnemann, *Allopathic*, have, from the days of Hippocrates to this time, aimed to cure diseases by medicines which were, in the old materia medica, held capable of producing a state directly opposite to that in which the diseases consisted. Thus the heat of fever was to be cured by a refrigerating drug, diarrhœa by an astringent, &c. Notwithstanding the force of long and sad experience has compelled the administration of drugs which act homœopathically in some of the most frequently recurring diseases, such as purges for diarrhœa, emetics for puking, blisters for pain, mercury against syphilis, &c., yet the ideal of the *methodus medendi* is still *contraria contrariis curantur*. Hahnemann, though not the first who had seen this wide discrepancy between this reigning law of medicine, and all the various modes of practice, nor the first to conceive of the opposite law of cure,* was certainly the author of the first attempt, by means of purely experimental inquiries to ascertain which was the true one, and to make out a useful and systematic practice upon the latter as an unexceptionable, and therefore a pure scientific basis.

* Hippocrates, Paracelsus, Haller, and a celebrated Danish physician, are quoted by Hahnemann, as having perceived the fact, that drugs heal diseases by virtue of the Homœopathic law.

IV. When a medicine is administered to a patient labouring under symptoms very similar to those it is capable of producing in the healthy subject, it has been discovered by experience, that unless it is administered in exceedingly small doses, it will produce a very strong aggravation of the patient's sufferings.

This effect of a remedy is called the Homœopathic aggravation of disease, (which in the ordinary practice, more frequently destroys the patient, than is generally imagined.) Hahnemann began the Homœopathic treatment of the sick, (as many others have done) by the administration of the remedies, in doses nearly as large as those in ordinary use, but on account of their specific power to aggravate disease to a dangerous extent, he found it necessary to diminish the size of his doses very much indeed. But he did not find that the specific aggravation diminished in the same ratio as he lessened the quantity of the remedy. But, on the contrary, he found that the trituration or agitation of the medicines in their menstrua, necessary to a complete incorporation imparted to the whole mass the specific powers of the remedies, and that, to an extent entirely astonishing to himself, and to all who witnessed or repeated his experiments. The fact that the merely mechanical diffusion of a drug in an appropriate medium, (sugar of milk, alcohol, or pure water) increases its specific medicinal power, i. e. its power to affect the sick homœopathically, is established beyond all shadow of doubt by thousands of experiments. Indeed it is well ascertained that many valuable medicinal agents are very nearly impotent till their specific powers have been developed by Hahnemann's mode of dilution; this is the case with *Silex*, *Carbo Vegetabilis*, *Lycopodium*, and some others.

As the inflamed eye is inexpressibly sensitive to that light which in a healthy condition, it would receive entirely without pain, or as the inflamed skin is exquisitely sensitive to a touch, which, in its natural state, would pass unnoticed, so is the whole organism when diseased inconceivably alive to the influence of the remedies which are homœopathical to its condition. How much of a nauseating drug does it require to make a person vomit, who is already extremely nauseated? How sensitive is the burnt hand to the presence of fire-heat?

V. Homœopathia aspires to the rank of an experimental system. It is undeniable that Hahnemann took infinite pains to collect all

the isolated facts respecting the effects of drugs upon the human system, which were scattered through the medical records of more than two thousand years, rejecting the theoretical fictions in which they were enveloped, and presenting, after immense labour and research, the total testimony of all times upon this important subject. And in addition to the stock thus acquired, which, at best, was impure and unsafe testimony, he projected a new path of research, *the trial of medicines upon the healthy human system*, against which so few objections can be urged, that it will never cease to be a matter of astonishment to posterity, that the profession had so long entirely overlooked its advantages. By this method, the materia medica has undergone a total revolution.

1. It teaches that all medicines have a primary and secondary operation, which are exceedingly different from each other, and frequently directly opposite, and it enables us to make an important use of this distinction in the practice of physic.

2. It discovered that small doses of medicines affect the body much more powerfully, and also much longer, than the larger ones, which for the moment operate stronger, but are, in general, much sooner cast out of the system and lost.

3. It furnishes us with the period of operation, which each of the tried remedies occupies, and thus enables us to avoid the confusion and danger of blindly interrupting or complicating the effects of one remedy by the untimely administration of another.

4. It makes us acquainted with a new and powerful means of counteracting poisoning. Hitherto no other than chemical changes in the noxious drugs have been attempted, by which a modification of their deleterious consequences is occasionally obtained. But by the Homœopathic trials of medicines, it was discovered that those of very similar powers, operate as powerful antidotes to each other, upon purely dynamical principles.

5. It has made us acquainted with a much wider sphere of operation for each remedy, than is known to the ordinary materia medica. The sole knowledge which existed previous to the application of Hahnemann's method, was an imperfect epitome of the totality of symptoms produced by large doses.

6. And finally we are informed, that positions of the body, rest, motion, and times of day, have a very great effect upon the development

of the pathogenetic powers of medicines,—circumstances which had been entirely overlooked in the ordinary *materia medica*.*

VI. Homœopathia regards the total sufferings, the whole list of symptoms, under which a patient is labouring, as all that can be clearly perceived by the physician of his patient's disease, and it treats, therefore, the assemblage of symptoms subjectively, as being the disease. Hahnemann was the first to teach publicly, what, perhaps, thousands of physicians have secretly felt to be the truth, that diseased vitality, as also healthy vitality, can be known *objectively* to the Omniscient alone. As by the term *life*, the true philosopher intends only to express all the phenomena of living, with which he is acquainted, always frankly confessing his total ignorance of the hidden interior cause or causes of such phenomena; so by the term *disease*, the homœopathic physician means to express only the totality of morbid phenomena.

The Allopathic physician assumes a given objective notion of the interior state and administers drugs against it. For example, he imagines when he sees a case of cholera, that he has to treat an inflammation of the internal or mucous tunic of the intestines, or he fancies that the *ductus choledochus* is closed by a cramp, so that no bile can be transmitted from the liver to the intestines; or he invents some other objective idea of the interior state, against which he administers drugs, which he assumes have the faculty of destroying this fabled interior object. But the Homœopath, without attempting to picture to his fancy anything about the interior condition of his patient, after ascertaining with much care all the symptoms present in the case, seeks by his knowledge of the pure *materia medica*, to find a remedy capable of producing, and therefore of removing, the whole assemblage of the patient's sufferings. He finds e. g. the case to be vomiting and purging of serous liquids, cramps of the legs, feet, and hands, coldness of the extremities, diminished urination, cold tongue and breath, shrivelled hands, blue skin, husky weak voice, and hippocratic countenance.

This image is all of the disease that he can possibly care to know, for it is not only in fact all that can be known, but it is all that is necessary to be known, in order to the selection of his remedy. He administers his remedy, (which, in this case, is *veratrum album*) and a slight and brief exacerbation of the malady ensues, which is sure to be speedily followed by convalescence. By taking the sensible utter-

* Vide Archiv, V. I. 24.

ings, the exterior phenomena of diseased vitality, aggregately, as the subject of medical skill, the Homœopath totally avoids the use of hypotheses, and his whole art consists in investigating, first, the disease he has to cure, and second, the remedies indicated, by a method which never carries him beyond the bounds of the most undeniable testimony.

VII. *Homœopathia individualizes disease.* By carefully collecting all the symptoms of the sick, in each case, it teaches us to make very essential practical distinctions between each instance of disease, and all others which have gone before it. The Homœopathic physician, at the bedside of the sick, has, therefore, no use for the classification and naming of diseases known in the common systems by the term *nosology*. He is bound to regard each example of disease as peculiar to itself in the all-important respect of treatment, and from the diversity of symptoms, signs, and progress, which exist in all the various examples of even an epidemic sickness, as the small-pox, he is instructed that the interior morbid conditions of the sick are always so essentially diverse from each other, as to exclude the prevalent idea that they can possibly be absolutely the same disturbance of health.

VIII. Homœopathia has created a new and perfect rule with respect to diet, which is of the utmost utility to the physician. It is that all things which have the power of creating disease from their qualities—all substances which possess any medicinal power, are to be avoided in the diet.

This rule is of especial utility in the treatment of chronic diseases; it removes from the invalid every artificial source of aggravation to his malady, and places him in the best possible state to be affected by the remedies that may be prescribed to him.

Having concluded our passing glance at the prominent traits of Homœopathia, we take the liberty of inviting our American medical brethren to a dispassionate investigation of the subject.

It is time that the medical profession should cease to quarrel about sentiments, and emulate the dignified discussions of chemists, astronomers, and mathematicians. The principal source of the querulousness of the medical profession, is the lack of rules of testimony, the want of system in the extraction of truth from the statements of individual physicians. Each member of the faculty makes up his speculative views into a sort of system, and perceives through this medium

the truth or error of the systems and statements of all the rest of the medical world. There is no common measure of truth; no standard of verity, to which all bring their labours with the humble homage of fallible mortals; each makes for himself a geography of Utopia, and feels that it is a self-evident truth, to deny which, is nothing short of villainy or idiocy. The lack of testimony makes room for the sentiment of omniscience in the human breast. The alchemists, doubtless, thought they knew the constitution of matter, as, previous to the discoveries of Copernicus, the learned felt that they understood the science of astronomy. Both went farther and knew more of the arcana of nature in their conjectural modes, than the accomplished chemists and astronomers of the present time ever hope to acquire. Thus the theorists of the present day assume to know the condition of the interior vitality, whether in health or disease: they presume that the living power exists in too great or too little quantity in the frame of the sick, or in some one or more of his organs; they presume to know the very essence of disease, and discourse very much upon its proximate cause; they imagine that the mechanical notions of increase and diminution of power, (which in medicine they denominate "tone,") or the chemical idea of the relations of the dead elements of the living body, being changed by the influence of causes known to them, constitutes a clear philosophy, of which they conceive themselves masters, and upon which they administer drugs to the sick, as they imagine, scientifically.

In these respects, the Homœopathic physician thinks they arrogate the prerogative of omniscience. The Deity alone, says the Homœopath, can perceive the proximate cause of disease: He only can know whether the living powers be plus or minus in the sick, or be aware of the methods of the living chemistry; and, therefore, the Homœopath rejects the whole basis of the ordinary theorist, as an assumption of knowledge which is essentially hidden from human perception. He urges, in proof of his position, that no two ages in the history of medicine correspond in their views, that even in the same age, no two physicians can be found who adopt the same essential objective ideas of disease and its cure, and finally, that the views of each physician are almost from day to day changing in some of their essential characteristics.

In this discussion the Homœopathic physician has, in our opinion,

the "long arm of the lever;" that cannot be the true method of healing disease, which begins and ends with assuming to know what is eternally beyond the reach of proofs. It is a strong feature of Homœopathia, that it professes to keep within the limits of testimony; that it aims at the establishment of doctrines within the scope of strictly experimental inquiry; and it therefore tends to produce a regeneration in the spirit of medical literature, whereby the peaceful and philosophic temper of astronomers, chemists, mineralogists, and jurists, will be bestowed on the votaries of the healing art.

Men cease to cast the weight of their passions into the balance of inquiry, as soon as they perceive the presence of absolute testimony.

The investigation of testimony should be as attractive to the physician, as it is to the lawyer. The jurist finds no case too trivial for his attentive consideration, which has been the subject of testimony; it constitutes a high share of his very pleasing excitement, to apply his rules to the most various and contradictory statements, and extract all the appreciable truth they contain. He feels in bestowing his attention upon a case involving merely a few dollars and cents, that he is testing the virtues of an alembic, upon whose powers all civil order, and, by consequence, very much of human happiness depend. Of how much greater importance is it, that the physician should make the science of testimony a superlative object of pursuit! To the medical profession, society, at least in the more dense and complicated forms of civilization, must look for the preservation of health.

The growing knowledge of the physician is the sole defence which Providence has vouchsafed to society against the spreading of hereditary miasms, and all the other increasing causes of physical degeneracy, which are entailed upon it by the resistless progress of the arts, of commerce, and of population. For the last three centuries, the balance has been gaining upon the physician most fearfully, if not in the bills of mortality, at least in the multiplicity of diseases, and in the very great increase of invalids, notwithstanding the decided improvement that has taken place in the medical police of the cities and towns, with the favourable changes which have been adopted in regard to the construction of dwellings, and the arrangement of streets, with the immense diminution of military movements, and with a total revolution in the sciences collateral to medicine, and in the arts of midwifery and surgery, all tending to the preservation of health in a thousand

ways, the practice of medicine, the art of healing internal diseases, still remains so unsettled, so much a subject of varying, and, very generally, contradictory views, as to render it a grave question whether it is a benefit or a curse to society.

Is it not then to be expected that a method which plants a new basis for medical testimony, and which goes through the monstrous mass of observations and facts which have been accumulating for more than two thousand years, with the profession of having discovered order and harmony, where before all was undeniable confusion and jargon, is it not reasonable to expect, we ask, that such a method should meet a most patient, universal, and, by all means dispassionate, consideration on the part of the medical profession?

To reject the Homœopathic rules of testimony, to shut our eyes upon the vast additions which the Homœopathic physicians have made to the old stock of remedial agents, to refuse to enlarge our knowledge of the effects of the drugs which we are constantly giving to our fellow-beings, because such increase has been made by the Homœopathic school, and to decline the investigation of these matters, simply because the Homœopathic physicians administer remedies in very much smaller doses than we do, is, it should seem, to act in the highest degree unphilosophically, and indeed to be very much wanting in our duty toward our patients, the public, and toward posterity. It could not make the slightest difference in our duty *to examine the facts*, if no medicines at all were proposed to be given, or if the doses were to remain the same, or were to be quadrupled;—we are bound alike, in either predicament, to square our theory and practice by the undeniable truths which are disclosed by Homœopathia, and therefore bound to study such truths with all possible fidelity.

No one at all conversant with the subject, can hesitate to award to Homœopathia the merit of having disclosed a new and important means for distinguishing between natural and medicinal diseases. However the physician of the ordinary schools may estimate the practical rules of Dr. Hahnemann, he must study with the greatest pleasure a system, which is replete with facts so admirably calculated to aid him in the application of the remedies upon any theory. For, by the Homœopathic school, more than two hundred remedies have been tried upon the healthy, and the very numerous facts illustrative of their pathogenetic powers, elicited by these trials, have been added to those already known

to the profession, from their application to the sick; and, by the aid of systematic arrangements effected by immense labour, the *materia medica* has received a new and rational form which cannot fail of increasing the certainty of the practice of physic, and of removing many palpable discrepancies from the science of medicine. It cannot be a matter of indifference to him who is constantly exhibiting mercury, emetic tartar, quinine, and many other drugs known to possess the power of destroying health and life, that a new and extensive development of the deleterious effects which such drugs are capable of producing, and very frequently do produce, is to be placed within his reach.

HISTORY OF HOMŒOPATHIA.

Hippocrates, deservedly honoured with the title of Father of medical history, appears before us as one of the most remarkable examples of human genius. The philosophical sects, of the 5th century before Christ, had invested the science of medicine with refined and ridiculous subtilties, the perplexities of which could scarcely be unravelled by themselves, and the mystic priesthood had usurped the privilege of alone knowing and practising the divine art of healing diseases. But the vestments of philosophy could not conceal absurdities, nor the frowns of religious dignitaries suppress knowledge, before the inquiring spirit of him, who fearlessly consigned the pretensions of both to the judgments of the intelligent and learned of future times.

Hippocrates deemed it a useless waste of time to search for the intimate essence, or proximate cause of disease, and with little reverence for hypotheses, he devoted himself with untiring zeal and an eager desire for the truth to the task of discriminating, by trials of patients with and without medicines, between the symptoms of disease and the effects of medicines, while he earnestly urged the value of a wholesome system of dietetics. After a long life consecrated to the acquisition of medical knowledge, and to the diminution of human suffering, we find that the labours of this great and good man scarcely presented the semblance of a theory, even when he considered *Enormon* or a principle of life, as the fundamental power which governed life, health, or sickness; and there is no evidence afforded

by his writings that his practice was made to accord with any rules deduced from this declaration.

From this period commenced a series of nearly two hundred theories, which have been too frequently reared by vivid imaginations without ample experience, but one and all defective, each possessing its brief and brilliant hour, but crumbling away before the unsparing test of experiment. Happier, far happier for the world would it have been, if, instead of the ridiculous speculations with which it has been deluged, even the unpretending method of Hippocrates had continued to regulate the treatment of the sick. No one, conversant with medical literature, is ignorant of the numerous discrepancies in practice which result from speculative theories, nor of the sceptical sentiments respecting them, entertained by those of the medical profession, who are best able to judge of their fallacy. If, from this chaos of speculation and dangerous contradictions, an innovation has arisen, which rejects hypothesis and avowedly depends upon the testimony of experience—an innovation which has been gradually and successfully progressing for nearly half a century—and which alleviates suffering, and actually restores the sick to health, we feel assured that a brief sketch of its rise and progress will attract the attention, not only of those who have witnessed or experienced the value of the truths it sets forth, but of all who revere the cause of medical science.

The history of Homœopathia is identified with its founder—the venerable Hahnemann. A striking and curious coincidence of history and character will, we think, be perceived in our sketch, to exist between Hippocrates and Hahnemann, if we consider the relative eras of general and medical history in which they pursued their career. Hahnemann, like Hippocrates, possessed of an acute penetration, unhesitatingly exposed the pedantic jargon of the slaves of hypotheses—like him, was unremittingly engaged in searching for the development of pure testimony—and like him, was an ardent and constant supporter of truth.

Hahnemann was born on the 10th of April, 1755, at Meissen, a small town in Saxony. The repeated evidence of a brilliant and reflective mind, which he exhibited during his youth, induced his father to educate him with the greatest care, until his connection with the University of Leipsic, in 1775. Here his limited resources urged him to use unremitting exertions, and finally to support himself by translating a

number of English medical works into German. Two years afterwards, he was attending the hospitals of Vienna, where his excellence of character, and extent of medical information, completely won the friendship and confidence of Dr. Quarin, physician to the Hospital of Leopold, who frequently entrusted the patients of that institution to young Hahnemann's care. His residence in Vienna was not long, and his subsequent history presents him at Hermannstadt, as physician, librarian, and superintendent of a museum of coins, to the house of Baron von Brückental, governor of Transylvania. His improved circumstances enabled him to resort to Erlangen, where, after one year's study, he publicly defended a dissertation, *Conspectus Affectuum spasmodicorum ætiologicus et therapeuticus*, and obtained his degree of doctor of medicine in 1779. For a period of ten years he resided successively in the Saxon towns of Mansfeld, Dessau and Magdeburg, and finally settled himself in Leipsic. Here we are presented with a very interesting epoch in the life of Hahnemann. With a zeal and activity which he has evinced through his entire life, he commenced the practice of medicine, by attempting to reconcile the treatment of disease with the splendid hypothetical edifices which have given such eclat to the medical literature of Germany. The more vigorously he pursued his investigations, the more fallacious appeared the results, which produced an entire disbelief of the capability of ascertaining the *causes* of medical phenomena. Foiled in his anticipations, he next desired to examine the *laws* of these phenomena.

That he might acquire all possible information, respecting this object, he applied himself with unceasing industry to an examination of the experience of the most eminent medical practitioners, and endeavoured to collect a sufficient number of isolated facts from their writings, to erect a structure worthy his ardent exertions; but the symptoms of disease were so imperfectly described, and were so intimately connected with existing theories, that he was reluctantly compelled to relinquish any further research in that direction. Afterwards, he presumed that the application of pure medicines in their simple forms would afford more satisfactory results, and therefore watched their operation with the most careful solicitude, and accurately recorded their curative impressions upon a variety of the symptoms of disease. This very creditable effort exhibited, however, so much uncertainty in its continuation, that Hahnemann virtually abandoned the practice of

his profession, preferring the pursuit of some other career, to the sacrifice of his conscience at the shrine of imagination.

He now devoted his time principally to the study of the sciences of Chemistry and Mineralogy, and to the translation of a great number of interesting papers from the English, French, and Italian periodicals. By thus employing his time, he was enabled to enrich the German scientific journals with foreign and original articles of great value. Among the latter, his treatise on the mode of preparing a form of mercury, which he discovered, that derives from him its name, *mercurius solubilis Hahnemani*,—his researches on poisoning by arsenic, with legal evidence of imperative importance to medical jurisprudence, and the celebrated Hahnemannean wine-test, which exposed and prevented the adulteration of wines with lead, conferred upon him an honourable reputation among the medical philosophers of the Continent.

Hahnemann, while thus progressing in a career of celebrity, commenced a translation of the *Materia Medica* of Cullen. The inventive genius of the talented Scotch theorist, however efficient in prostrating the once equally popular Eclectic system of Boerhaave, who had previously dissipated the chemical reveries of Van Helmont, both remarkable instances exhibiting a severe commentary upon the inherent excellence and consequent stability of theories *per se*, and not framed on testimony, evinced too much hypothetical speculation for the truth-searching spirit of the German reformer. Hahnemann was not content with the explanation attempted in the *Materia Medica*, of the febrifuge operation of *Cinchona*. It was evident, *theoretically*, that the Peruvian bark, administered in obedience to principles, should almost specifically remove intermittent fevers, but his unwearied investigations afforded incontrovertible evidence, that there were numerous forms of this disease to which the *Cinchona* was entirely inapplicable; also that the bark applied to persons in health produced symptoms, singularly analogous to those of the fever. This latter circumstance arrested the earnest attention of Hahnemann, and caused him to try the experiment on himself, of taking the *Cinchona* when in health, and to become perfectly satisfied that the severe symptoms under which he laboured were similar to those of one of the forms of pure intermittent fever!

A therapeutical agent developing such singular power induced Hahnemann to acquire by experiment, corresponding effects from

other medicinal substances, until a question originated in his mind whether the *true mode* of healing diseases did not depend upon the principle *similia similibus curantur*, or the *application of remedies for the cure of symptoms similar to those which the same medicines produce on a person in a state of health*. Thus the year 1790 gave birth to the celebrated system of Hahnemann, which has received from him a Greek title, expressive of its peculiarities—HOMŒOPATHIA.

Hahnemann, now inspired with a lively hope, exerted himself indefatigably to sustain, by undeniable testimony, the truth of a system that promised so great a benefaction to humanity. The observance of a rigid self-denying regimen, and the appalling sufferings, which resulted from the administration of the most energetic and poisonous remedies, were readily encountered for the illustration of the proposed law. He even induced his friends to repeat his experiments, which accorded so accurately with his own, that they must have removed any attempted charge of delusion.

In confirmation of the verity of his numerous experiments, he directed his attention to the records of ancient and modern medicine, and ascertained by both, that the Homœopathic law was most interestingly developed in the operation of medicines designated as *specifics*. It was observed that *mercury* produced an exhibition of symptoms in many respects analagous to those of the *syphilitic* disease. And is not the specific virtue of mercury, for the cure of this complaint, familiar to every physician? *Sulphur* was found to produce a cutaneous eruption, surprising in its resemblance to the *itch*, and sulphur surely is universally known as a specific remedy against this loathsome sickness. Beside these specifics, he noticed that some of the narcotic agents produced symptoms of mental aberration, coincident with those in the cure of which they are celebrated.

Numerous selections of examples, substantiating this law of medicine, were subsequently published by Hahnemann, in his meritorious production, "The Organon." Here we are informed that *musk*, a specific remedy in a particular form of *Asthma*, was noticed by Hoffman to produce a similar state of spasmodic suffocation; that *arsenic*, which affords relief to some of the forms of *cancer*, was observed by Amatus Lusitanus, Heinrich, and others, to generate a state resembling that disease; that burns were more efficiently relieved by the application of the most stimulating remedies, as turpentine and spirits

of wine; and that frozen limbs were restored by the use of the coldest means, as snow and ice water, with other familiar examples, which the experience of centuries has furnished.

These investigations, conducted with sceptical reserve, were sufficient to convince Hahnemann, that he had obtained the outline of a system, strictly dependent on testimony, and exempt from the fictitious brilliancy of an ignis fatuus ever misleading its followers. He resumed the practice of medicine, confident that the noblest interests of philanthropy would be subserved, if the administration of remedies could be regulated by the Homœopathic principle. The application, therefore, of this principle to practice was managed with the greatest caution; the symptoms were detailed with minute accuracy, the medicines were carefully selected, and cures more rapid and more certain than by the old method, delighted the anxious anticipations of Hahnemann. Unceasing repetitions of these results, rendered the verity of the Homœopathic law, an absolute certainty with him and his disciples.

However original the conception of this law with Hahnemann, he ascertained, in the progress of his researches, some coincident opinions of previous practitioners. "In some of the writings ascribed to Hippocrates, a passage occurs, which says: 'medicines cure diseases similar to what they produce.' Paracelsus, also, who had rent asunder the chains imposed by Aristotle and Galen, more than once observes, that 'it is a perverted method taught by Galen, to give remedies which produce the contrary of the disease,—remedies ought to be administered, which act similarly to it.' Hieronymus Cardamus, and Thomas Erastus, at the same time expressed their approval of this law of cure. About the middle of the last century, a Danish physician very explicitly pronounces, that the supreme law of cure is not *contraria contrariis*, but *similia similibus*. Yet, notwithstanding which, there never has been a physician, who, in earnest, made any use of this law, much less pursued further these important speculations."*

Hahnemann, in pursuing his course of the new practice, developed quite early a very important feature of the system—the *size of the doses*. He observed that medicines, even in fractions of a grain, if Homœopathically indicated, frequently produced an aggravation of symptoms that demanded the intervention of an antidote. To obviate

* Dr. Hering's address before the Hahnemannian Society, Philadelphia.

this objectionable effect, he conceived a peculiar mode of diluting remedial agents, (which will be described in a subsequent paper, On the mode of preparing Homœopathic medicines,) which divests them of so much of their specific power to increase, while it augments the power to extinguish diseases, as in the older method had been found productive of so much danger and suffering. A knowledge of such a result, prompted conscientious Allopaths to inquire of themselves whether the violent forms of disease, the broken and wasted constitutions, and even lingering deaths, which had occurred so often in ordinary practice, were not more attributable to large doses of medicines *indicated* Homœopathically, than to the manifestations of sickness itself? The rejection of Allopathy, by many who pursued the inquiry, requires no comment.

Hahnemann soon began to find that the application of the Homœopathic principle was answered by the most brilliant success. Klockenbring, one of the German *literati*, had become deranged by an epigrammatic shaft from Kotzebue, and was confined in the Lunatic Hospital founded by Duke Ernest of Gotha, at Georgenthal. The restoration of this individual to sanity, and other conspicuous examples gave Homœopathia such eclat, that the most violent opposition was raised by Allopathic physicians and apothecaries, who perceived, in its ultimate establishment, a serious detriment to their own interests. The Allopath would be compelled to study his profession anew, and the apothecary to relinquish his occupation.

Hahnemann, well aware of the extreme accuracy required in the preparation of Homœopathic medicines, and of the great responsibility necessarily dependent on the promulgation of a new system, could not rely upon the apothecaries, whose interests so directly clashed with its extension, and was, therefore, compelled to prepare the remedies himself. An obsolete law was soon discovered, which conferred upon privileged apothecaries an exclusive monopoly, denying to physicians the power of dispensing medicines, and imposing a heavy penalty upon all who neglected its observance. Hahnemann, extremely desirous of perfecting his system, preferred to abandon Brunswick and Kœnigs-lutter, theatres of his primary cures, rather than endanger its progress by submitting to the petty tyranny of his opponents, who insisted upon enforcing this law. He visited Hamburg, Eilenburg, and finally pursued his investigations in Torgau. His exertions furnished a

number of articles for Hufland's Journal, which elicited the most virulent attacks, but which the firmness of Hahnemann, and the intrinsic merit of the system enabled him triumphantly to repel.

The scarlet fever, which raged epidemically in Germany, in the year 1800, besides affording an opportunity of testing the Homœopathic law, contributed a singular and invaluable addition to the system, in the use of *prophylactics*. Hahnemann had noticed, that children who were poisoned with the berries of *belladonna*, displayed an eruption and other symptoms similar to those of the *scarlet fever*, and therefore applied it to that disease, and met with decided success. Reflection then gave rise to a question with him, that if the *vaccine*, which is so extremely analagous to *small-pox*, served as a preventive against the latter, why should not *belladonna*, in the same respect, prove to be a preservative against scarlet fever? Experiments, instituted in consequence, established the existence of its prophylactic power, and, at the present day, is generally used with such intention in Germany, both by Allopaths and Homœopaths. The same remedial and preventive property was also found, by him, to belong to *cuprum* and *veratrum album* against the *cholera*, while that disease was making its ravages on the continent. Other medicinal substances have attained a similar distinction.

Hahnemann, who coincided with the immortal Haller, that remedies should not be employed in disease, until their effects were known on persons in health, continued the trial of remedies, which he commenced at the time of his discovering the pathogenetic effects of cinchona, and with the pure available testimony of other practitioners, published the product of fifteen years' diligent labour, in 1805, under the title of *Fragmenta de viribus Medicamentorum positivis*.

For the next five years, he was engaged in preparing his "*Organon of the healing art*," which he published in 1810, being the result of twenty years' observations, and containing a full explanation of the Homœopathic mode of practice.

In the course of the ensuing year, he returned to Leipsic, defended in public an essay, *De Helleborismo veterum*, and pursued the practice and teaching of Homœopathia. At the same time he commenced the publication of his *Materia Medica Pura*, six volumes of which appeared in succession.

During the highly successful progress of his labours in Leipsic, his

opponents instigated the apothecaries to enforce the law respecting the preparation of medicines, already adverted to, by which he was obliged to relinquish his lucrative practice in that city, or endanger the advancement of the true art of healing. He chose the former alternative, and preferring the rule of right to the motive of interest, left the Saxon metropolis forever. The Duke of Anhalt Coethen generously offered him an asylum. He repaired to Coethen in 1821, where he was not only favoured with an entire immunity from the apothecaries' monopoly, but enjoyed a titular distinction, (Counsellor of State,) which raised him above the reach of the petty personal rancours, to which he had been so long subjected.

Before leaving Leipsic, he had commenced a work of the utmost importance to Homœopathia. It was an inquiry into the comparative fitness of the remedies then known for the treatment of chronic diseases. This research, which he continued with unabated industry for seven years after his arrival at Coethen, resulted in the publication of a work on chronic diseases, in four volumes, octavo. The appearance of this great production, made a new era in the history of Homœopathia, and had the effect of redoubling the zeal and numbers of his disciples, and also of affording important positions for the renewal of the long medical war, which the publication of his earlier works had excited. He maintains in his theory of chronical diseases, (i. e. such diseases as under the best diet and regimen, will not get well, but steadily go on destroying the health, until life is terminated, of which there are a great multitude,) that such ailments spring from three contagious miasms, *psora*, *syphilis*, and *sycosis*.* He affirms that among the articles of the materia medica, there are some which possess the power of producing eruptions similar to those produced by the psoric poison, whose action endures for a long time, and that they possess the power of curing the chronic diseases resulting from the application of that miasm: these remedies he calls antipsorics. The same is affirmed of syphilis, and of sycosis, and he has accordingly, a class of remedies, called antisiphilitics, and another called antisycotics. Since this period, Hahnemann has written several short essays, of which his tract on the use of camphor in the cholera, and another on the repetition of doses, are the most prominent.

* By Sycosis is meant that secondary form of gonorrhea, which consists of warty excrescences about the genitals, caries of nasal bones, &c.

Homœopathia, which has been gradually developing for nearly fifty years, progressed slowly and discouragingly, during three-fourths of its existence, collecting around its standard comparatively, but few adherents. But these were determined and honest men, convinced of its truth, and resolved to sustain it, unmoved by the aspersions with which they were unsparingly assailed. Among these, we will record Dr. Ernst Stapf, who commenced in 1822, *The Archives of Homœopathic Medicine*, a periodical which continues to this day one of the most interesting and valuable publications of the system, and has contributed, by its rich array of essays, and results of treatment, the most efficient aid toward its advancement.

For the last ten years, however, this system has exhibited a progress rapid and brilliant, as its primary steps were tedious, and its stability as a science, is now no longer a matter of doubt on the Continent.

Homœopathia can now claim among its advocates, some of the most eminent medical practitioners of Europe. Dr. Bigel, physician to the late grand duke Constantine, promulgated this system in Russia, where its adherents are quite numerous. Dr. Horatius, physician to the king of Naples, acknowledged his allegiance to the new system, and afterwards, by order of his majesty, established a Homœopathic Hospital at Naples. Germany presents, as Homœopaths, old physicians of the first respectability; and five or six journals of the system are liberally sustained. In France, Homœopathia is progressing with surprising rapidity, already comprising men of great ability among its supporters. In Geneva, the *Bibliothèque Homœopathique*, conducted by Peschier, and in Paris, *Archives de la Médecine Homœopathique*, by Jourdan, display a portion of the interest the subject has excited. Dr. Quin, physician to Leopold, king of Belgium, has added to the celebrity of Homœopathia through the results of his labours.

The literature of Homœopathia has been actively sustained by the composition of *three hundred* volumes, the most important of which are now perused in five different languages. In England and America the German language has been so little studied, that Homœopathia is scarcely known to the community in general, except through a few reviewers. This is not surprising, when we reflect that the brilliant literature reared by Wieland, Schiller, Goethe, and others, has only of late attracted the attention of English scholars.

The limits of our Journal compel us to close this sketch of the

system which so imperfectly includes its advance on the Continent, and to reserve for a future number, papers on *The state of Homœopathia in Germany*, and its *Progress in England and America*. For more ample illustration of Homœopathia, we refer the American inquirer to the able and interesting "*Rise and Progress of Homœopathic Medicine*," by Dr. Hering, of Philadelphia, and to the first number of the *Bibliothèque Homœopathique*.

ASIATIC CHOLERA.

Authentic report of the success obtained in the treatment of Cholera upon the Homœopathic System, by Joseph Bakody, at Raab, in Hungary.—BIBLIOTHEQUE HOMŒOPATHIQUE, No. 2, 1832.

Read before the New-York Homœopathic Society.

Doctor Joseph Bakody has communicated to one of his friends, Dr. Anton Schmit, the results of his Homœopathic practice against Cholera.

These results are so brilliant, that they merit the honour of extensive publicity, and the more, because they were obtained in the first *six weeks* of the invasion of the Cholera, a period during which, as we all know, this malady raged with most violence.

Doctor Schmit has made it the object of a publication, from which we extract the most interesting facts.

The Cholera invaded the town of Raab, on the 27th of July, 1831, and the number of sick increased so rapidly on the first days, that the physicians were called into very active service. Dr. Bakody, an enlightened partizan of Homœopathia, decided on the first appearance of the epidemic, to make an exclusive and extensive application of the new practice, and his efforts were crowned with the happiest success.

He expresses himself on this subject as follows:—

I found Homœopathia surprisingly salutary against that terrible scourge, the Cholera, as I had before found it in other maladies. It furnishes at the same time, a means of preservation from infection, of suppressing the malady in its germ, and of attacking it with success in its highest developement—when vomiting, diarrhœa, cramps in the limbs, and a general coldness of the body, feebleness of action in the heart, and a disappearance of pulse supervenes. I have not often seen the disease arrive at this height, except in those cases where there had

been previous *Allopathic* treatment, and where Homœopathic aid was called from despair of other relief. However, here also I had the inexpressible happiness of restoring life to those whose situation appeared most desperate.

The surprising success thus obtained, excited general astonishment, and the number of sick who wished to have recourse to Homœopathic aid was so great, that I was under the cruel necessity of refusing assistance to a great number of them, knowing the impossibility of satisfying every request.*

I was also forced twice to suspend my medical practice, having experienced two attacks of Cholera, caused in part by an uninterrupted and excessive fatigue.

But, God be praised, Homœopathia has twice restored me with astonishing promptitude, and I soon found myself in a state to resume anew, with great efforts, the duties of my profession.

The total number of patients that I treated from the 28th July, to the 8th of September, was 223. Of this number there were 154 of true cholera, throwing out, conscientiously, all sporadic cases, and the cases of simple vomiting, diarrhœa, &c., and counting only those which had the disease in the most indubitable manner.

* Two facts which characterize the manner which some of the Allopaths have of proceeding against their Homœopathic brethren, are as follows:—

At the moment when Dr. Bakody obtained the most decisive success against the reigning epidemic, Dr. Karpf carried complaints against him to the Municipal Council, pretending that his colleague prevented the *true medicine* from exercising its salutary influence, as every body wished to be treated by him.

He finished by proposing very plainly to put Dr. Bakody in prison until the end of the epidemic! Fortunately, facts spoke louder than Dr. Karpf, and the accusation was not listened to. A large number of the inhabitants of Raab, convinced by numerous examples of the excellence of Homœopathic treatment, and perceiving the impossibility of having all treated by Dr. Bakody, addressed a petition, under date of August 28, in which they demanded that the Allopathic physicians should instantly be willing to adopt also the Homœopathic treatment:—they invited, besides, other Homœopathic physicians to come among them with the aid of their art.

This petition was addressed to the editor of the Gazette, at Pesth. But when it was presented to the *Health Officer*, Dr. Leuhoscek, he put upon it his *imprimatur*, writing beneath it: *Pro typis non est qualificatum*, Leuhoscek: and thus the petition, could not be published.

In this way have Homœopathic facts been suppressed throughout Germany, under the jealous censure of physicians in power.

	No. of patients treated.	Cured.	Died.
Of Cholera,	154	148	6
Of Sporadic Patients,	69	67	2
	223	215	8

The number of deaths to the cures, is therefore, of cholera, 2 to 49.

Of the 154 cholera patients, 14 were found in the third stage, 59 in the second stage, and 81 in the first stage of the disease, when I applied Homœopathic remedies to them. When cholera has been attacked in the first stage by Homœopathic treatment, it rarely passed to the second stage, and scarcely ever to the third stage. The cases of this last that I was called upon to treat were almost all aggravated to this point, under the influence, or notwithstanding the efforts of Allopathic treatment.

Dr. Bakody gives, finally, some explanation of the 8 deaths that he had.

Two were children that died from sporadic affections. Of the remaining six, one was a man of forty years, affected for a long time with chronic vomiting, and enfeebled for twenty days by an artificial diarrhœa. The second was a young man of fourteen years, cured twice of cholera, and who had during the night a third attack, which was not known until morning. The disease was then beyond all human aid. The third, a child of seven years, had been first treated without success by an Allopathic physician, and Dr. Bakody was only called in time to see it die. The fourth was a man of sixty years, already an invalid, and who made continual deviations from the instructions of the physician. The fifth, a boy of thirteen years was attacked with cholera during the night, and in the morning the disease was already too advanced to admit of any remedy. Finally, the sixth was a female of twenty-six years, who had a relapse in spite of all the efforts of Dr. Bakody. This last patient is, properly speaking, the only one with whom Homœopathic treatment could be shown inefficacious without apparent reason.

Dr. Bakody says:

"I have deposited a list of all my patients with their names and places of residence, (in order to remove any pretext for doubt,) in the hands of the imperial health commissary, His Excellency Count Franz Zichi Ferraris."

" In order better to appreciate the results of Homœopathic practice, I place here a table of all the cases of cholera within the territory of the city of Raab, during the same space of time.

Population of the City, 16,239 souls.			No. of patients treated.	Cured.	Died.	Remain- ing.
	Of Cholera.	In the Hospitals,	284	154	122	8
		In the Houses,	1217	699	518	
		Total,	1501	853	640	8
	Deaths from Sporadic diseases, during the Cholera,				140	
	Total of deaths, during the Cholera,				780	

The number of deaths to the cures is as 5 to 7, whilst, for Homœopathic treatment it was as 2 to 49.

It must also be observed that the above table includes those treated Homœopathically, which, if taken out, would render the result still more unfavourable for the ordinary mode of treatment.

One great advantage of Homœopathia, is, that the cures of cholera are not followed by the secondary effects, which have driven to despair the Allopathic physician, by leaving his patient to die at the moment when he believed him to have escaped the scourge.

I prescribed as a preventive, *ippecacuanha*, *veratrum*, *cuprum*, in Homœopathic doses. Of one hundred and eight persons who made use of it to my knowledge, three had taken the cholera, and only one had died. He living five leagues from Raab, was treated in the ordinary manner.

The remedies which I employed in cholera, have always been chosen upon the principle of analogous symptoms: they are, *ippecacuanha*, *veratrum*, *cuprum*, *chamomilla*, and in some cases, *cicuta* and *oleander*.

I can say nothing of the efficacy of camphor treatment, because the cholera did not show itself at Raab in the form, for which this agent is Homœopathically indicated. There were occasionally seen in the commencement tonic cramps, but these symptoms were so slight and fugitive, that the physician had rarely time to notice them.

HOMŒOPATHIC TREATMENT OF CHOLERA.

Comparative Tables of Cures in Russia and Austria.—BIBLIOTHIQUE
HOMŒOPATHIQUE, No. 5, 1832.

Read before the New-York Homœopathic Society.

We hasten to communicate to our readers two documents of high interest, as confirming the success of the Homœopathic treatment of cholera. They are, it is true, but figures, but what power have not figures when they are the expressions of facts? And when, in so large a number of cases observed by physicians, strangers to one another, in several countries, and among a varied population, the proportion of cures are constantly the same, how can we refuse such evidence unless from blindness or wilful deception?

After making every allowance for erroneous observations, and for cases called cholera which may have been slight attacks, the proportion still remaining will be so strong in favour of Homœopathia, that a ridiculous conceit only can prevent the Allopathic physician from a serious and impartial examination of the truth.

The first of these documents has been transmitted to us from Petersburg, by M. Admiral Mordvinoff. It is entitled, "Extract of Documents, &c." (*See table, next page.*)

When Homœopathic aid was administered upon the first appearance of symptoms, such as headache and pain in the *pericordial* region, none of the patients died.

It has been remarked, that after Homœopathic treatment of the cholera, the strength returns promptly, while from other modes of treatment, the state of feebleness is prolonged entire months, and often other mortal maladies follow.

The second of these documents which we have spoken of, was sent to Munich, to our assistant Dr. Peschier, by Dr. Roth, who was sent in the month of April, 1832, by order of H. M. the king of Bavaria, to collect authentic information respecting the Homœopathic treatment of cholera. This table made part of Dr. Roth's official report, and which has not yet been published. (*See table, page 27.*)

Extract from the documents sent by Admiral Mordvinof, concerning the Homœopathic treatment of Cholera during 1830 and 1831.

	Patients.	Cured.	Died.
1. In the Government of Saratof, district of Balaschof, there was in the villages Romanooka, Mordovskoi, Karai, Bobyleoka, Chetneoka, and Kolytcheva, according to the report of the health committee of Balaschof, delivered to the Chamberlain, A. N. Svof, who had himself treated these patients	625	564	61
2. Same Government and district, on the property of the Chamberlain, A. N. Svof, where Homœopathic aid was administered without the least delay: from the report of this proprietor	50	50	
3. Same Government, upon the property of M. Povalischine: from his report	36	36	2
4. Same Government, on the property of M. Bitutsky: from his report	19	16	3
5. Same Government, on the property of M. A. A. Stolpyne: from his report	13	12	1
6. Same Government, upon the property of Chamberlain Baron Brodê: from his report	188	177	11
7. In the gymnasium of the city of Saratof, from the report of M. Mulla, director of this gymnasium, and from that of M. Fogel, professor in the University of Casan, and M. D.	20	20	
8. In the same village of Saratof, M. Dr. Kleiner has treated Homœopathically: from his report	39	36	3
9. From the report of the same Dr. Kleiner, and from the certificates which were delivered to him from the local authorities, during the time that he was acting minister of the interior, for the treatment of patients attacked with cholera-morbus			
a. In the village of Gloubokieuski, Cossacks of the Don Country, district of Kamenek	59	53	6
b. In the villages Rouchevatskoe and Illsinskoe, situated upon the line of observation of the Caucasus	85	67	18
10. In the village Raskazovo and the places in the vicinity belonging to A. M. Poltaratzky, Government and district of Tambof; from the report of M. A. V. Toulinef, who treated the patients: also from the report of the proprietor himself	92	87	5
11. On the property of the same A. M. Poltaratzsky, situated in the Government of Tver: from the report of the Proprietor	45	44	1
Total	1273	1162	111
Mean proportion of Cures, 91½ per cent.			
“ “ Deaths, 8½ “ “			

Comparative Table of Cholera, treated by fourteen Homœopathic Physicians, in Hungary and Vienna, with the remedies employed.

Names of Physicians.	No. of patients treated.	Cured.	Died.	Indication of the principal remedies used.
Dr. Schaller, a Prague	113	113	—	Veratr phosphor. chamom. ipecac. arsenic, carbo veg.
Dr. Levy, a Prague	80	72	8	Phosphor. sulphur, veratrum.
Dr. Gerstels, in Moravia and Prague	330	284	36	Camphor, phosphor. veratr. cupr. ipecac. carbo. veg. sulph.
Dr. Baer, a Prague	80	80	—	Chamom. phosphor. veratr. arsenic, spirit camph.
Dr. Bakody, a Raab	154	148	6	Chamom. ipecac. veratr. cupr. arsen. cicuta, prun. laurocer.
Dr. Laus, near Pesth	40	32	8	Camphor, veratrum.
Dr. Mayer, at Pesth	65	65	—	Veratrum, arsenicum.
Dr. P. Veith, a Vienna	80	78	2	Phosphor. sulphur, cuprum, verat. arsenic, camph. ipec.
Prof. Dr. Vieth, a Vienna	50	49	1	Ipecac. veratrum.
Dr. de Lichtenfels, a Vienna	46	43	3	Verat. cuprum.
Dr. Marenzeller, a Vienna	30	27	3	Verat. cuprum.
Dr. Vrecha, in Moravia and Vienna	104	88	16	Camph. veratr.
Dr. Schultz, a Vienna	17	17	—	Ipecacuhana, veratrum.
Dr. Lederer, a Vienna	80	78	2	Phosph. ipecac. verat.
Total,	1269	1184	85	Verat. 14. ipecac. 7. phosph. 6. camph. 5. cupr. 5. arsenic 5. chamom. 3. sulphur, 3. carbo. veg. 2. cicuta, 1. prunus laurocer. 1.

In collecting all the figures published up to this time, we obtain the following results as published in this table, which we shall rectify and complete as we receive new information.

Indication of the Places.	No of patients treated.	Cured.	Died.
In Russia (documents of Admiral Mordvinoff; observations of Drs. Seider and Peterson)	1557	1394	163
In Austria (documents of Dr. Roth; observations of Drs. Schreter, Hanusch and Quin)	1406	1314	95
At Berlin (observations of Drs. Stüller and Haynel)	32	26	6
At Paris (observations of Dr. Quin)	19	19	—
Total	3017	2753	264

ON THE VALUE OF THE SPECULATIVE SYSTEMS OF MEDICINE,

With particular reference to the ordinary practice associated with them.

By Samuel Hahnemann, M. D.*

How the constituent parts of the living human body cohere—how these parts re-act upon each other within the body, and upon the impressing potences of the exterior world—how from these parts, such living instruments (organs) arise, as belong to the developement of *life*—and how, out of the necessary organs, a concrete whole, a living, healthy individual is formed and sustained, cannot by any means be ascertained, although it has, up to this time, been constantly essayed.

The mode of this living production cannot be judged of or explained, by the principles of mechanics, physics, or chemistry; nor according to the laws of the fluid and solid bodies in the inorganic world; nor through gravitation or friction; nor through the *vis inertia*; nor according to the laws of the attraction or cohesion of other similar bodies touching each other in many points, or by the repulsion of dissimilar substances; nor yet by the figure of the several component parts, whether called planes, points, spheres, screws, or capillary tubes; nor by the laws of elasticity, contractibility, or expansibility in unorganised bodies; nor by the laws of the production of heat or diffusion of light, or by galvanic, magnetic, or electrical phenomena; nor can it be judged of or explained by the relations of oxygenized and hydrogenized, carbonated, or azotic substances, by the relations of acids, earths, or metals, or albumen, starch, tannin, or saccharine matter, nor by the re-actions of these substances upon each other, or against other substances.

Even if all the elementary constituents of the human body are to be

* A friend translated this essay for our Journal, from the 1st Vol. of Hahnemann's lesser medical writings, compiled by Dr. Stapf. It appeared originally in the "Allgemein. Anzeig. d. D.," in 1808.

found in the other departments of nature,* still they act together in an organized union, for the perfecting of life and the characteristics of humanity, in such a different and *peculiar* manner, for which we have no other name than *vitality*, that this peculiar (*vital*) kind of relation of the parts to each other and to the external world, can be judged of and explained by no other standard whatever than itself, and consequently by none of the known laws of mechanics, statics, physics, or chemistry. All the judgments and explanations which have been attempted for centuries, when weighed against pure experience, when submitted to impartial examination, have constantly been found to be forced and groundless.

And yet, after all the countless deceptions of this kind, the Physiologists and Pathologists returned to the old leaven without intermission. They did so, not because they found any probability that through their hypotheses they should produce an explanation which should be useful to the healing art, but because they sought to establish the chief element of medical science, and their own highest glory, by explaining too much, even that which from its nature is inexplicable.

They supposed that the abnormal conditions of the human body, (diseases) could not be medically treated, unless they could in a familiar manner, perceive the fundamental laws of both the normal and abnormal states of the human system. This was the first and chief mistake with which they misled themselves and the world. This was the unhappy conceit which made the art of healing, from Galen's time, a field for the strangest, and frequently the most self-destroying hypotheses, explanations, demonstrations, conjectures, dogmas, and systems, whose injuries were inconceivable.

It was impressed upon the student, that he would be master of the art of knowing and curing diseases, as soon as he had filled his brain with those groundless hypotheses, which seemed appropriated to the object of unsettling his common-sense, of removing him as far as possible from the true observance of diseases and their cure.

It was, indeed, ascertained by numerous observations, which forced themselves upon the notice, of even the indifferent observer, that the physiology and pathology, which were derived from atomic and chemical principles, were a mistaken doctrine, but to avoid this error, men went astray, on the other hand, still persisting in the idea that the na-

* Some of the animal acids excepted.

ture of medical science consisted in explaining every thing in the not less injurious, but opposite path of superstition.

At times they formed in fancy a spiritual something, which conducted and governed the whole organism, both in its healthy and diseased course, (Helmont's Archæus, Stahl's Körperseele.) At times they imagined that they had found the origin of bodily constitutions and temperaments, as also that of particular diseases and of epidemics, in a certain influence of heavenly bodies millions of miles off, and in the *constellations* of the planets, at times, (according to the latest and most extensively-adopted error founded on ancient folly,) the human body developed itself in a triple form, according to the primitive and mystic number three, presented a miniature copy of the universe (microcosmus, macrocosmus,) and was thus to be minutely explained, by our miserably-deficient knowledge of the great whole. And thus gloomy mysticism, unintelligible even to itself, and poetic delirium were to bring to light that which clear physics and chemistry had failed in doing—the astrology of ancient times, the natural philosophy of modern.

In this way, when the question was as to health, and diseases, and their cure, did the leaders of medical sects and their followers still wander, sometimes nearer, and sometimes farther from truth, and thousands of folios, quartos, and octavos, teach us that all these immense exertions were both injurious and foolish, and inspire us with horror at such a mania for explanation, and with compassion for the time and labour devoted to it.

If, now, these physiological refinements, and these attempts at pathological explanation, are, in their peculiar object, the healing of diseases, rather injurious than beneficial, as no unprejudiced mind can deny,—what is their object?

"The physician," I hear it answered, "must have a guiding theoretic principle, on which he can arrange his reflections and actions, and to which he can recur by the patient's bedside. Every artist who does not work merely mechanically, wishes to have present to his mind while he labours, some connection of ideas, as to the nature of the object to be worked, and the form of the state into which he is to bring it."

"Yes," I answer, "but such a clue must neither be a flimsy cobweb or a lying guide—if so, it is worse than none at all."

It is certain that the materials of the mechanical workman, have physical and chemical properties, and cannot be well and judiciously

handled, unless the workman has as perfect a knowledge as possible of these qualities.

Very different is the case in the management of those objects whose existence consists only in *living* appearances, that is, in the management of the *living* human body when we would change its diseased condition into health, as in the medical art; and in the management of the human mind, in order to develope or elevate it, as in the science of education. In both cases, the object to be acted upon cannot be judged of, and treated by physical and chemical laws, like the metals of the worker in metal, the wood of the turner, or the colour of the dyer.

Neither physician nor teacher,* then, can, when operating on the human body or mind, possibly require such a previous knowledge of their object, as will lead them directly and at once to the end of their labour, in the same way as the worker in metals, the tanner, and other mechanics are guided and lead by the hand, so to speak, to their work, and to its completion by their physical and chemical knowledge of their materials. Both require, in their calling, knowledge of an entirely different nature; their object, the *living individual*, being an entirely different one.

Nor can the metaphysical, mystical, and supernatural dreams which idle and egotistical minds have woven together, respecting the absolute internal nature of the corporeal organism, life, excitability, sensibility, and reproduction, and the nature of the soul considered by itself, be of any greater service to them, which of the ontologic systems as to the internal, undiscoverable nature of the human soul could be serviceable to the teacher, and bring his noble task to a successful termination? He may lose himself in the infinite crowd of abstract speculations, as to the *ego* and *non ego*, as to the absolute nature of the soul, which an excess of self-complacency has evolved from the heated brains of crowds of sophists of every age, but he can apply none of these extravagant refinements usefully, so as to reward his trouble. It never was granted to mortal to penetrate the nature of the human soul *à priori*.

The wise instructor is convinced of this—he spares himself this useless labour, in order to acquire all possible knowledge of his object, *à posteriori* from what the soul has made evident by its actual pheno-

* By the term "Teacher," (Pedagog, in German,) Hahnemann means the highest class of instructors, such, for example, as are selected to conduct the education of youths, of hereditary political importance, or to manage universities.

mena from experimental psychology. He can know nothing more of the subject while here below, nor does he need to.

So, too, in medicine, the principle which binds the component parts of the human body together in life, in so wonderful an organism, which enables them to stand related to each other, unphysically and unchemically, so entirely contrary to their original nature, which vivifies and influences them in this union to such exertions of volition, (exertions which deviate from all known rules of mechanics, from all chemical processes, and all physical phenomena,) this fundamental principle cannot be studied as a separate existence—it allows of remote conjectures only, it forever baffles all inquiry, and all observation. No mortal knows the *substratum* of vitality, or the *à priori* inner regulation of the living organism; no mortal can ever excogitate or express even a shadow of it in human language, whether prose or poetry; it would be pure fiction or nonsense.

Throughout more than two thousand years, during which, men have made a boast of their philosophy, and medical science, not one step, even the smallest, has been gained towards an *à priori* knowledge, either of the vitality of the corporeal organization, or of the intellectual power (the soul) acting within it. All bombast of senseless words and phrases, heaped up for pretended demonstrations of it—all the devious, wandering speculations of sophists, about these undiscoverable objects, are always in vain, and have always been odious to the modest feelings of the true sage.

Nor can any way be so much as imagined, by which we could arrive at this knowledge.

Never, never, will a mortal force to light, even the smallest part of that which is hidden deep in the designs of Creative Deity, far, far, beyond the bounds of human comprehension.

All, then, that the physician can know of his object, the vital organism, all that he needs to know, is confined to what the wisest of us, a Haller, a Blumenbach, a Weisberg, &c., understood, and taught, as Physiology, and what may be called the experimental science of vitality,—namely, what the phenomena which take place in the healthy human body, which are obvious to the senses, and what are their relations to each other,—the unanswerable question. How they take place? is totally excluded.

I pass over to Pathology, in which the same theorizing spirit, which confused the heads of metaphysical physiologists, has produced

a similar improper desire to ascertain the internal nature of diseases, or the principle by which the diseases of the organism become diseases. This they named, *the next internal cause*.

No mortal has a clear idea of what is thus sought after. Much less is any created being capable of fancying a way in which he can arrive at a view of the interior state which constitutes in itself the essence of a disease. And yet, a crowd of self-important sophists have taken it on themselves to affect a seer's vision in this matter.

After the Humoral pathology—that folly, most especially grateful to the people, which views the diseased body, as a vessel full of various impurities and acridities, with Greek names, which produced, now obstructions and viscidities of the solid and liquid parts, now putrefaction, now fever, in a word, all that the patient complained of, and which men fancied was to be conquered by dulcifying, attenuating, purifying, solvent, inspissating, cooling, and evacuating means—had existed, sometimes coarser, sometimes more refined, for many centuries, with occasional interludes of smaller or more important systems,* such as the mechanical origin of diseases, their origin from the internal form of the parts, appeared the seer Brown. As though he had penetrated the internal economy of nature, Brown came forward with admirable readiness, adopted a single principle as the foundation of life, (excitability,) caused it to be increased, or diminished, raised, or lowered in diseases, denied all other causes of diseases, and directed that bodily ailments should be judged of, in view of the diminution or excess of strength, alone. He gained the approbation of the whole German medical world, a proof that their former medical opinions had not convinced or satisfied them, and that they had only flitted darkly and uncertainly before their minds. They caught eagerly at this imperfection, which they permitted to be extolled as simplicity. They willingly laid aside all other, not improbable fundamental principles of life, to do honour to his subtle system, and to enjoy the advantage, of not being required to meditate much farther over diseases and their cure. They needed only to estimate the mass of irritability, in the given case, by their master's standard, with the help of the imagination. They were then, at once, able to raise or lower the assumed

* Our author cites, also, among his examples of minor hypotheses, *the strictum and laxum* of the Solidists and Nervous Pathologists, and the Chemical pathology.—Eds.

quantity of excitability in any case, by depressing or exciting remedies, (for all medicines were put out of the way by him, at once, except proportional stimulants, alone.) And what was, after all, his barren, naked excitability? Could he give a clear, intelligible idea of it? Did he not deceive us with a multitude of words which offered no plain meaning? Did he not lead us to a treatment of diseases, which, being suitable in but few cases, and these but partly so, in the great majority, was necessarily followed by aggravation or speedy death?

The Transcendental school* now refused to adopt a *single* fundamental principle of life. Dualism made its appearance. Natural Philosophy now began to affect us. For there were many prophets of this stamp, and each obtained a new view of things, each spun a new system. They agreed only in the strange mental infirmity, of not merely attempting to give a clear account of the *à priori* substance, and the whole nature of things, through internal self-contemplation, but even of considering themselves as creators of the universe, as being able in their fancies to trace out its infinite construction. All they uttered respecting life in itself and the nature of diseases, was, like all their fictions, so unintelligible, so mystically oracular, that no clear meaning could be got from it. Human language, which is adapted only to the expression of observations made by the senses and of ideas derived immediately from them, of collective ideas, every one of which can easily be resolved into the concrete example, and in this way be approximated and made intelligible to the human senses, refused to express their enthusiasm, their *äppara*, and poetic visions. Hence, they tormented language with newly-formed, high-sounding words, hyperlunarian compounds, and strange, unheard-of phrases, without meaning, and involved themselves in such excessive refinements, that men became perplexed whether they should indite a satire on this misused application, or an elegy on its ill-success. We are indebted to Natural Philosophy, for unsettling and disorganising the heads of very many young physicians. Besides, their self-complacency was far too great to allow them to busy themselves much with the examination of diseases and their cure, except so much of their dualism, their polarization, and representation, their

* The term *transcendental* has been used in philosophy, since the time of Kant, to designate those systems whose principles, or fundamental ideas, transcend the limit of possible experience. Hahnemann here applies it to those who make theories of medicine by adopting into them speculative principles of this character.—Eds.

reflex, differentialism, and in-differentialism, their potentizing and de-potentizing, as they applied to this purpose. She, herself, still lives and moves, in heated fancies, in the forced spiritualization of matter, and in the creation, and construction of the universe, and of its miniature model, man. Incorporeal and ethereal as air, she yet hovers beyond the solar system, and beyond the limits of reality, and seems, for some time past, not to be willing to let herself down from her lofty elevation, to the low sphere of practice; perhaps too, having gone so completely beyond herself, she is not able.

However, a ramification separated from it lately, which seemed to seek to approach nearer to the science of medicine. This new doctrine revived the old *functiones animales, naturales, vitales*, under new names, however, in order to explain the nature of diseases. But in what imaginable way do they seek to arrive at the knowledge of the fact, how far the *sensibility, irritability, or reproductive power*, which they arbitrarily assigned to the organs, was raised, lessened, or changed in quality, in individual cases, and which of them more particularly? and (since one of these three qualities can be denied to scarcely any organs of the human body) what was the relation of each one of the organs of the body in reference to these three leading qualities, and what internal or absolute state was produced thence for the collective organism, whence it would clearly and manifestly appear, what remedy was to be applied, as being peculiarly appropriate to that state, and suitable in every respect? What a hopeless task to discharge; which, if the system is to be of any use to the physician, [is, however, indispensable! And not to play with words alone, what does each of these three terms, sensibility, irritability, and reproduction mean, in its intelligible concrete conception?*

How impossible is it to acquire a correct view of diseases, in each individual case, through these fruitless *à priori* systems, and thus, to find a proper remedy for each case, which should be the sole object of the healing art! How can it be justified to sound human reason, that the physician should be directed to make these theoretic subtleties, which can in no case be made practically applicable,—the main object of his art.

* If by the exposition of the three chief functions of our organism only a probable conjecture be intended, without any intention of building upon them any theory, much less a system of practical medicine, I have nothing to object to this very ancient scheme. As a mere supervision it is harmless and not unreasonable, but in no other respect.

It is one of the wisest regulations of the all-rational Being, our beneficent Creator, that whatever is useless to man, has been made impossible for him.

In the case of the teacher, we know that the knowledge of the internal nature of the human soul being concealed from him, because useless; he needs, in order to fulfil his noble task, beside the lessons of experience, only the history of the wanderings of the human mind and heart, in practice, and a knowledge of the means by which he can lead the erring mortal, in every individual case, back to the path of virtue.

The teacher Socrates, in addition to his practical knowledge of mankind, to his tender sympathies for morality, and for all that makes the denizen of this world truly happy, needed nothing but a historical acquaintance with the faults of those who addressed him, in order to recal their souls to virtue by the most suitable arguments, and by his own good example. He knew of Aristodemus, that he undervalued the Divinity, he saw in his deportment the symptoms of this mental disease, and the prejudices which kept him aloof from religion, and this sufficed him, to draw from his own confessions, those motives which compelled him to return to a reverence for the Deity. He never stood in need of ontological inquiries into the nature of the human soul in the abstract, or into the metaphysical nature of this or that mental infirmity, in order to reach this glorious end.

And so, too, the physician, in addition to a historical knowledge of the relations of the human organism in a state of health, needs only to know in what way the particular disease exhibits itself, in order to remove it, if he knows the proper remedy.

Or does the object and the merit of medicine consist more in theoretic acuteness than in skill in healing the sick? In that case, these dealers in verbiage, who do nothing and cure nobody, have undoubtedly the advantage.

But, if these metaphysical speculations and systems about the internal nature of diseases, (even supposing them to have any foundation,) were of the least use to a physician, (and I should think that what so much noise is made about, ought to be of some use at least,) we would naturally suppose that these system-makers, and system-followers, must certainly be the best and most successful physicians, possessing, as they do, what they proclaim to be, the true and solid foundation of medical science.

But, alas! they themselves confute, when placed by the sick-bed, their lofty claims to familiar acquaintance with nature; they are the most helpless, if not the most hurtful practitioners.

Not a single one of the introducers or followers of the many systems of medicine could, or (if he could at times,) ought to bring his system closely and accurately into practice, without doing the greatest injury to his patients—and far more than they would have suffered without any medical help. They were always compelled, if they would not see death sweep off every thing before them, either to return to the system of inaction *per expectationem*, or, spite of their public adoption of their system, to recur to the less hurtful operation of the general therapeutics of previous ages, to the detergents and palliatives of Humoralism and Saburratism.

The general character of their practice proves this at least, that true philosophy did not guide them on their way, and that good sense and consistency was not the aim of their efforts.

One would think that they would have always applied a single simple medical agent against the disease which they fancied they had defined so learnedly *à priori*, and brought back to very simple principles—a medical agent whose operation they knew in *extenso*, the best known, the most proper, the only serviceable one—on the general rule which no one can elude, that what may be attained by a simple means, is not to be sought to be obtained by compound and diversified ones, *quod potest fieri per pauca*—

But far from this. In the main point, in the application of this fine simple theory in practice, they adhered to the old beaten track, (with the addition, however, of the then new and fashionable remedies,) a proof that their system was advanced only for show, only to dazzle, not for use.

Directly at variance with plain, pure, common sense, they oppose to diseases various and compound remedies alone, none of which is known to them more than superficially, and of such mixtures they give often several at a time, often several in one day. *Haud leve obstaculum penitiori virium in medicamentis cognitioni objicit quod rarissime simplicia, sed ut plurimum composita, nec hæc sola, sed aliorum usu interpolata usurpentur.* Fr. Hoffman, Med. Rat. Tom. III. s. ii. c. 3. § 10.

[To be continued.]

HOMŒOPATHIC EXPERIENCE.

BY DR. SCHULER.—(*Archives de la Médecine Homœopathique.*)

Read before the New-York Homœopathic Society.

WHEN an Allopathic physician, who approaches his sixtieth year, ranges himself among the partizans of Homœopathia, his friends have a right to exact of him an explanation of his motives for this defection.

This I now purpose to do with sincerity.

During nearly a quarter of a century, I had followed the banner of Allopathy. I had employed much time and money in studying its frequent transformations, without finding a thread which could guide me in the labyrinth of medicine; without power to unravel the mystery by which cures were effected. It also happened often, that I was unable to explain, either by analysis or synthesis, what really took place in successful, or unsuccessful cases. *Tolle causam, say the clinical manuals; cessante causa, cessat effectus.* Now, as the pathogenetic powers from all sides that influence and trouble our health are innumerable, and as it is impossible to see them all, our efforts are almost always directed against a thing entirely unknown. We pursue a shadow, and allow ourselves to be turned from the direct road by this *Proteus*. We think to find in each new system, the rising sun of true reason in medicine; but hope is soon deceived.

In this state of things, the task of the physician becomes more and more painful, and the more so, because a bad theory never fails to exert an unfortunate influence upon practice; and we often ask, if it is possible, that nature, who watches so admirably over the conservation of plants and animals, has treated diseased man like a step-mother. It is assuredly to our ignorance of the virtues of medicines, and of the proper mode of using them, that we must attribute, in a great measure, the ravages of disease.

These thoughts besieged my mind and embarrassed my views, in spite of my attention to the letter of the law prescribed by the masters of the art, and I was forced to quit the beaten track, and follow an unknown path. But in wishing to avoid one rock, I fell upon another. That I might escape from this perplexity, I had for a long time turned my attention to Homœopathia; but the cry of reprobation which arose against it, and the apparent paradox of many of its principles, particularly that of the infinitesimal doses, turned me from the study of it, and retained me a faithful adherent of the old method. But my doubts and

my fidelity were finally strongly shaken, and it was *experience* which produced this effect.

I shall now state my first experiments in the Homœopathic career, however incomplete and imperfect they may be.

No. I. A female, thirty years of age, without children, had been for some years afflicted with *leucorrhœa*, and anomalous symptoms of the *menses*, to which was added, in time, the commencement of ovarian dropsy. A physician declared her pregnant, but her delivery did not take place at the end of the natural term; this woman consulted me, and I was satisfied that she was not pregnant, but had a dropsy of the left ovary. I was then, far from being well-acquainted with Homœopathia, or a partizan of it; however, I resolved to employ, in small doses, medicines, which, in their primitive effects, had the greatest analogy to the whole symptoms. Consequently, I prescribed eight powders, each a quarter of a grain of *belladonna*, with *mercurius solubilis*, and sugar of milk, of which the patient was to take one daily. At the end of twelve hours, I was informed that a great disturbance of the sight, and unaccustomed dryness of the throat, had caused much alarm, and she requested to know if a second powder was to be taken. I prescribed one-half of it, when the symptoms spoken of had disappeared entirely. Though heretofore, after doses of three grains, I had seen these primitive effects supervene, on the third day or later, yet here, notwithstanding the antidote, *mercurius solubilis*, an affection of the sight, dilation of the pupils, and sore throat, did not disappear until the eighth day, and during this time, the suppressed transpiration was re-established, urinary secretions, and alvine dejections, returned to their normal state.

The result was, that the size of the lower belly was sensibly diminished, and an *œdema*, which existed on the left leg, disappeared; and the ill-humour of the patient gave place to a lively temper. On the fourteenth day, I gave her half of the second powder, and prescribed exercise in the open air. The melioration continued; the menses re-appeared conformably to nature, both in quantity and quality, the swellings of the belly vanished almost entirely, and it became possible to feel the left ovary indurated. As the patient has left this place, I have not been able to obtain any other details of her ulterior situation.

No. II. A female, sixty years of age, had been for a month afflicted with the *blue disease*, (*maladie bleue*.) The blue colour showed itself

particularly in the lips, eye-lids, upon the tongue, and under the nails. There was joined with it, great anxiety, with oppressed respiration, principally in bed, increased action of the heart, hoarseness, dry cough, spitting of blood, cold hands and feet. From analogy of symptoms, I chose tincture of *digitalis*, of which I gave five drops, evening and morning. The patient had taken only ten drops, when the primitive effects of this plant manifested itself! the symptoms of the disease became stronger, and I recognised that the medicine was Homœopathic, and the dose too powerful. I suspended it and gave no other remedy. At the end of forty-eight hours, the symptoms began to diminish in intensity, and disappeared entirely in a few days. To my great surprise, the primitive effects of the *digitalis* showed themselves anew at the end of fifteen days. The woman, then, very well, complained of obscuration of sight, and other anomalous disorders of the vision, which lasted an entire day, and caused much alarm; but my astonishment was at its height, when I saw re-appear the same symptoms, at the end of some days, and at the same hour. I ordered a cup of coffee, which dissipated them entirely.

No. III. The following case contributed essentially to dissipate all the remaining doubts I had preserved of the feeble action of Homœopathic doses. I had experienced for many long years, some anomalous symptoms of hæmorrhoids, with a propensity to hypochondria. This state, manifested itself once or twice every year, by a complete torpor of the lower belly, constipation, and flatulency. Bleeding at the nose, three or four times a day, weakened me. It was only necessary for me to stoop, or bend forward, or make some effort to expel the stools, to reproduce these hemorrhages, which proceeded from hereditary disposition and the daily use of coffee. Formerly, I cured myself in fifteen days by a severe diet, taking each day a drachm of the sulphate of magnesia, dissolved in a large quantity of water. At this time, circumstances rendered it desirable to have a more prompt cure. I, therefore, triturated a grain of charcoal, with ninety-nine grains of sugar of milk, for a half an hour, and took a sixth part of this powder. In the course of an hour, I experienced flatulency, and rumblings of the intestines, unknown to me before, and I passed much wind, which re-established the functions of the intestinal canal in its normal state.

The sixth of a grain of charcoal produced, therefore, in a direct

manner, the effect which I had heretofore only arrived at indirectly, in fifteen days, by the use of two ounces of sulphate of magnesia.

The nasal hemorrhages ceased also, after giving up the use of coffee.

From this moment I was fully convinced of the dynamic action of Homœopathic medicines. I was more than ever persuaded, that it was by its quality and not its quantity, that a remedy cured disease. My mind then acknowledged the law too much despised by Allopaths, yet so important, that the more intense the disease, the more susceptible is the organism to medication, when it is Homœopathic to the affection. I was from this time a Homœopath. I took up the *Materia Medica pura* of Hahnemann, and studied it with care, and this reading convinced me that all the *Materia Medica*s of Allopathy, led us into inextricable labyrinths, the habit of inferring the virtues of medicines, *ab usu in morbis*, and left all their real properties problematical; and that a rigorous individualization of their symptoms, as well as those of diseases, was indispensable to the art of healing.

Penetrated with these views, I applied the new method freely, at the bed-side of the patient. Its efficacy may be inferred from the following results.

1. A girl twenty years of age, afflicted with hysteric head-ache, for more than a year, had been treated after the usual method without success. She was of an irritable, timid, morose, and irascible disposition, and the more she abandoned herself to this temper, the more severe and prolonged became the disease. Agitation, anxiety, ill-humour, depression and loss of memory, announced the approach of the paroxysm which usually took place in the morning, with drawing, aching, pressure in the forehead, terminating in shooting, pulling pains, with heat in the whole head, and at the end of several hours, after vomiting, a diminution of these symptoms, in the same ratio as they had increased. One drop of *Nux vomica* 9, arrested an attack at its commencement, and two doses of *Bryonia* produced a radical cure.

2. A robust man, addicted to strong liquors, belonging to a sedentary profession, had been for some weeks broken down, oppressed, and without strength; no appetite, pain in all his limbs, and obliged to keep to his bed. Then his body became swelled; dropsy, with painful *œdema* in the feet, announced a serious disease.

I found he complained particularly of the pain in his limbs, and was fearful on this account to move. *Ledum* appeared to me to be indi-

cated, and I gave immediately a small dose. Favourable effects were produced in a few hours. Transpiration, for a long time suppressed, was re-established, the skin became moist, and a gentle perspiration covered the body. The pains in the limbs steadily diminished. An error of diet disturbed the action of the *Ledum* at the end of eight hours, but a very small dose of *Bryonia* put every thing in good train again immediately.

The swelling of the body still remained, though not to the same extent. I gave a drop of *Arsenic* 30, which caused it to disappear in fifteen days. For the last three years the patient has enjoyed excellent health.

3. A female, thirty years of age, of a strong constitution, had been married about nine years, and miscarried three times. In the third month of her fourth pregnancy, she feared a similar result, because she experienced, as before, cold and heat, pressing down pains, with a flow of blood. I prescribed in the morning, *Ipecac.* 2, and in the evening, on going to bed, a drop of *Sabina* 15. The next morning all the symptoms had disappeared. The woman was delivered at the end of her time.

4. I have treated with no less success another woman, who had also miscarried three times; but in the place of the *sabina*, I was obliged to select *ferrum*.

5. A drunkard, fifty years of age, had been for a month afflicted with a painful swelling of the bone of the left leg. Having been called to him, I dispensed with the use of all the unguents he had used, and prescribed according to the symptoms, the tincture of *Mezereum*. And in order to satisfy the mind of the patient, I put upon his left leg, a cataplasm of the root of *Comfrey*. At the end of fifteen days he had neither pain nor swelling.

6. A man had been tormented forty-eight hours with hiccup and vomiting; the sensibility of the stomach was such, that a spoonful of water was rejected immediately. The *Potio Riverii* and opium had not alleviated the symptoms, nor had injections removed the constipation. I found him in this situation, his face burning, and his body bathed in a cold sweat. I gave him immediately *Bellad.* 10. At the end of three hours, the vomitings had ceased, but there yet remained *hiccups*, which continued also during sleep. The patient in my absence had drank a strong infusion of chamomilla, to cure this fatiguing symptom. The chamomilla having counteracted the *Belladonna*, all the symptoms re-

turned, and the hiccups particularly, had become more violent. I gave him a cup of coffee, as an antidote to the *Chamomilla*, and a few hours after gave a Homœopathic dose of *Belladonna*; in the evening all the symptoms had ceased, and did not re-appear.

ATTEMPT OF M. ANDRAL TO PRACTISE HOMŒOPATHIA.

AN article from the Edinburgh Medical and Surgical Journal, giving some account of M. Andral's "experiments" in the Hôpital de la Pitié, is copied into The United States Medical and Surgical Journal, of New-York. It seems that, in November last, M. Andral saw fit to subject his hospital patients to a series of awkward attempts at Homœopathic treatment; and that the results obtained, were such as to induce him to continue this conduct up to the last advices, (in May,) and were not then concluded. If the account given by the Edinburgh Journal is at all correct, it is high time that M. Andral should be arrested in his mad career. It is evident from this statement, that he is grossly ignorant of the method he attempts to practice. If he has any confidence in Homœopathia, he certainly should study it faithfully before subjecting his fellow-beings to it, as a method of cure; and if he has no confidence in the system, he certainly is not excusable for applying it to the sick in a single instance. It is pretty evident that he must have made his experiments without competent knowledge of of the method, from the following facts:—

1. There were no practical Homœopathic works published in the French language, till the month of January, two months after the experiments began:

2. No assistance from the Homœopathic physicians of Paris was sought by him:

3. He prescribes the Homœopathic remedies against the Allopathic name of a disease, instead of applying them against the actual disease, i. e. the assembled sufferings of the patient. Thus, in the first case cited from his report, he gave *aconite* to a patient labouring under what he calls "gastritis," an Allopathic name for inflammation of the stomach; and the only symptom given is intense fever, by which it is probable he meant great heat of the skin. The case is the same with all the other parts of the report: a name of a supposed interior state is

given, and one symptom is stated as the index for the Homœopathic remedy!

4. The remedies, according to his own showing, were not fully indicated in any one case. The materia medica of Hahnemann does not justify a single prescription he made. [Case 7, of a man immediately cured of cerebral congestion, with violent turns of stupefaction, might be taken as an exception, if M. Andral had recorded all the symptoms, and used them all in finding his remedy. But as he did not follow this essential rule of Homœopathia in the case, the excellent result which followed, and which happily proved permanent, shows only that the doctor stumbled on the right remedy for once, in the course of his blind experiments.]

5. He gave only *one* remedy to each patient, and only applied that once; thus most conclusively showing that he was entirely ignorant of the practical annals of Homœopathia. It is nearly always the case, that the use of more than one remedy, in the cure of a disease, is required by the laws of Homœopathia, and frequently, many of the remedies must be repeated once or twice in the course of the cure. This is especially apt to be the case, in diseases like those which it is probable M. Andral had to treat in la Pitié:

6. The diet allowed to the patients was entirely incorrect. Vegetables were wholly denied, and wine was permitted. Many of the kitchen vegetables are admissible in the Homœopathic diet, whilst wine is (with one or two exceptions, and those are in chronic diseases,) wholly interdicted. Wine is a potent antidote to several of the remedies prescribed by M. Andral.

It is difficult to conceive of so celebrated a physician as M. Andral, instituting an intentionally spurious application of the Homœopathic method, for the purpose of impairing the confidence of the public in its merits, but if this report is correctly stated in English by the editors of the Edinburgh Journal, it is certainly very difficult to conceive what else was intended by him.

It would be impossible for Hahnemann himself to say, from the wretchedly imperfect statements of the cases, what remedies were indicated in any one of the whole number reported. For example: cases are called "Intense quotid. fever, with impulse of the heart." "Dysmenorrhœa and chronic gastritis, with most intense headache." "Bron-

chitis, with obstinate cough." "Affection of the uterus and of the heart, with obstinate constipation," &c.

Indeed, the most imaginative Allopath would find some slight difficulty in deciding what to do upon such meagre statements; a conscientious one could not be induced to prescribe, under such circumstances at all, and how much less a Homœopath, can be readily imagined by any one at all acquainted with the rules of Hahnemann's method.

Homœopathia does not prescribe upon any idea, be it fancied or just, which the medical attendant may entertain of the nature or proximate cause of disease—it takes all the symptoms of a case, and all the circumstances, past and present, under which they occur, are exacerbated or diminished, as the basis for ascertaining the remedy, regarding all speculations about the essential nature of disease, as beyond the reach of exact research, liable to contradictory judgments, and therefore unfit to form any share of the practical indications of cure. On this account, all such names of disease as are intended to convey notions of the interior causes of symptoms, are rejected by every one who makes a regular attempt to treat the sick Homœopathically. M. Andral, on the contrary, falls into the old track of prescribing against his notions of the interior condition, and uses the ordinary terms of art for expressing such notions—thus he uses the terms *Gastritis*, *Bronchitis*, *Pleurodynia*, *Lumbago*, *Hydrops pericardii*, &c. &c., as expressive of his conjectures about the state of his patients, to combat which, he most improperly gives remedies Homœopathically prepared. This method is very absurd, and can never produce any other than the most ridiculous and unsound testimony.

The Edinburgh editors affirm, with much apparent gravity, "that the results of M. Andral's experiments are quite conclusive against the method of Hahnemann." If this assertion is made in good faith, it shows that the editors of that Journal, are not acquainted with the method of Hahnemann. But it is surprising to us, that after admitting that eight of M. Andral's patients derived permanent benefit from his application of solitary doses of the Homœopathic remedies, and that seven were alleviated on the morning after they took their medicines, these Journalists should have concluded their article by asserting that *the plan is totally inert*—they contradict themselves palpably.

"FATAL BLOW TO HOMŒOPATHIA IN RUSSIA."

We have been amused at the avidity with which the article, bearing this formidable caption, has been transferred to the American Journals, from the Medico Chirurgical Review of Dr. Johnson. And certainly, this cannot be considered surprising, that our opponents, if they supposed they were publishing a *true* document, should avail themselves of the *first apparent* testimony which has been elicited to prostrate the obnoxious Homœopaths. But we have also regretted that any respectable Journalist in Germany, where the article first appeared, should have permitted his prejudice against an opposing system, to obtain the ascendancy of his judgment, and should have given publicity to a statement, which the merest tyro in the knowledge of hospitals, knows to be improbable. Irrespective of its improbability, however, we shall insert in the ensuing number of this Journal, a paper, which the press of prepared matter excludes from the present, including official documents, which prove conclusively that this account of Homœopathic experiments in Russia, is composed of false statements, and a malicious perversion of facts. In Philadelphia, the article alluded to, was published in the daily Journals, and met with a prompt refutation from Dr. Hering, of that city. In New-York, the Journal of Commerce, and the Evening Star, presented this foreign statement in their columns. In the former, it was answered by an extract from the authentic official report of Dr. Hermann, and in the latter, by a refutation analagous to that of Dr. Hering.

The characteristic of Homœopathia. (From Hahnemann's "*Geist der Homœopathischen Heillehre*.") By H. B. GRAM, C. M. L. New-York, 1825.

A concise view of the rise and progress of Homœopathic Medicine. By CONSTANTINE HERING, M.D. Translated from the German, by CHARLES F. MAYLACK, M.D. Philadelphia, 1833.

The Homœopathic doctrine, or Organon of the Healing Art, a new system of Physic. Translated from the German of S. HAHNEMANN, by CHARLES H. DEVRIENT, Esq.; with notes, by SAMUEL STRATTEN, M.D. Dublin, 1833.

Letter to the Physicians of France, on Homœopathia. By the *Comte des Guiddi*. Translated by WILLIAM CHANNING, M.D. New-York, 1834.

A concise view of the principles of Homœopathia. By the BARON DE BRUNNOW, of Dresden: with introductory remarks in presenting this exposition in English, to the New-York Homœopathic Society. By JOHN L. SULLIVAN, A.M. New-York, 1835.

DR. GRAM, of this city, has the honour of having given the first scientific information in the English language, on the subject of Homœopathia. His pamphlet is an abbreviated translation of a tract entitled "*Geist*," or "Spirit of the Homœopathic medical doctrine," by the venerable Hahnemann. This essay is to be found in the second volume of Hahnemann's "*Pure Materia Medica*," and amply deserves a plenary, faithful translation.

Dr. Gram's pamphlet is out of print, and we take the liberty of suggesting to him the expediency of publishing a second edition.

After this translation appeared, a long dark interval of nearly nine years occurred, in which very little was done for the extension of the new doctrine in the United States.

DR. HERING arrived in Philadelphia, from Surinam, in March, 1833, and very soon wrote his "Concise View," which was faithfully rendered into English, by Dr. Matlack, a gentleman, whose name is already advantageously known in Germany, through his trial of new remedies, the translation in question, and his intimate scientific relations with Dr. Hering. Dr. Hering's valuable sketch of the history of Homœopathia, has been widely circulated, and has effected much good. It is very well worthy of general perusal. In the latter part of the year, (1833) Mr. J. G. Wesselhæft, printer and publisher, of Philadelphia, issued proposals for publishing in five parts, "*The Library of Homœopathia*," to be edited by Dr. Hering. This work is now under compilation, in the hand of its indefatigable editor. It is to consist of four large volumes, royal octavo, double columns. (A fifth part was to have been issued periodically, in the conduct of which, the senior editor of this Journal, was to have been associated with Dr. Hering; but this part of the plan has been transferred by the projector, to the editors of this Journal.) The first volume will contain the Institutes of Medicine; Directions for the study and practice; Experience in the several forms of disease; General and special rules of Dietetics; Directions for preparing and testing the remedies. The second and third volumes will contain the *Materia Medica*: all the observations hitherto made concerning the influence of medicines on the human subject in health; a survey of all the symptoms and diseases cured hitherto by each remedy; a systematic arrangement of the pathogenetic effects of the remedies, for the Practice; and the precautions to be observed in the application of each remedy. The fourth volume will contain the theoretical explanations whereby the experience of the new school is scientifically illustrated; an enumeration of all the objections advanced by adversaries, with their refutations; history of the old doctrines of medicine, and criticisms of the so-called systems of cure; history of Homœopathia; and all of Hahnemann's writings in their original form.

Probably no member of Hahnemann's school, is better qualified for the execution of this stupendous task, than Dr. Hering. His academic education is very exact and extensive. His Homœopathic and other scientific researches, have justly procured for him the most flattering encomiums. And his investigation and treatment of the Leprosy, in South America, where he resided for several years, and where he made

industrious researches in natural history, and tried in his own person several violent animal poisons, thereby adding most fruitful resources to the *materia medica*, would have crowned him with the highest medical renown and honour, if he had belonged to the dominant school.

He will confer a great benefit upon his colleagues of this country, by producing a *complete study of Homœopathia* in the English language. At present, the practical results, and much valuable theoretical matter, are scattered through all the European languages, and little or nothing is published on the Homœopathic treatment of those forms of disease which result from the peculiarities of our diversified climate. It is most fortunate for the school in the United States, that this compilation is to be published here, and in our language, whereby the delays of translations, and the necessity of very extensive annotations will be avoided.

Nearly contemporaneous with Dr. Hering's pamphlet, appeared Mr. Devrient's translation of the *Organon*, with notes, by Dr. Stratten, of Dublin. This translation, though defective in some points, (as considering the style of the original, exceedingly dense, and often deeply involved, it very naturally may have been,) has been of great service, and will, no doubt, appear very soon in a second edition. Hahnemann has issued a fifth edition during the past year, to which Mr. Devrient and Dr. Stratten will, doubtless, make their second correspond.

The little introductory essay of Baron Brunnow, admirably translated as it is, by Mr. Sullivan, is, however, better calculated for general reading, in answer to the question, What is Homœopathia? than any thing else that has been written. It will serve as an excellent *avant courier* to the *Organon*. As such it was written ten years ago, by its philanthropic author, calling the attention of the French people to the great work of Hahnemann. This public is now in nearly the same relation to Homœopathia as the French were at that time, and Mr. Sullivan has rightly judged, in selecting the essay of de Brunnow, as the best introduction of the subject to his fellow-citizens, which he could find for translation.

The letter of Count des Guidi to his medical colleagues of France, has been very generally read in New-York, but its enthusiasm, and want of perspicuous arrangement, render it, as a primary work, very far inferior to the introduction of Brunnow.

We hope Dr. Channing will furnish the public with a translation of Dr. Bigel's *Examen Therapeutique*: no man in the profession is better qualified for such a task.

To the profession we earnestly recommend the "Concise view of the Rise and Progress of Homœopathia," by Dr. Hering, and the "Exposition" of Baron Brunnow, as well calculated to prepare them for a serious investigation of the subject.